Read me, for I am of great
Antiquitie.

I plaine piers which
can not flatter
A plough man men me call
My speech is fowle, yet marke
the matter
How things may hap to fall,

But now another Ile haue for mee,
I thinke it is as fit say, if any my
name dow craue, I am the Gram-
fier of Martin mare-
prelate,

Compiled afore yeaster day, for the behoofe and ouerthrow of all Parsons, Vikars, and Curats, who haue learned their Catherhisme, and can not yet vnderstand them, although they be past their grace.

Newly corrected, you will say it was by a greene head, but Ile tell thee true,
My head is neither greene nor blew,
You are deceiued *bum fay*,
My head is either white or gray.

So Beneado so:

Printed either of this side, or of
that side of some of the
Priestes.

19 APR 32

To the puissant, pallye polletanes, bounding Lord Bishops, Popish patrons, Flatts, and Treuets, with all that Romish rable.

Piers, Graunter of Martin Mar-prelate, wisheth you better then I thinke you wishe your

I can tell my name full well.

Yght reuiued sirs, may it please your woorships fulnesse to accept and reade ouer this worthy worke contayning in it very good matter, for that end that it was written for, and surely how so euer some may mislike it, bicause it toucheth their grose corruptions, yet all those that bee of a sincere mynde will like it well, bicause olde PIERS goeth soundly to worke, & vseth no flatterie, and hee sayth nothing but he bringeth good proofes for it, therefore I am the more bolde to publishe it, taking you for my Patrons, vnder whose wynges in this good cause I shrowd my selfe, hoping that you will defend me, from all my persicutors what so euer, for I knowe that you can keepe mee harmeless if you please, and therefore I make choyce of you aboue any other, which if you doo, I shall not

I can tell, my name full well.

I Were planted, following, and
do water, my Father continue the
Lord, for without me ye can do
by me ye cannot bring forth much
fruit, so shall ye be my disciples
glorified, that ye bear much fruit
so shall ye be my disciples. As the Father
hath loved me, so have I loved you: continue ye
in my love. If ye keep my commandments, ye shall
abide in my love; even as I have kept my Father's
commandments, and abide in his love. These things
have I spoken unto you, that my joy might remain
in you, and that your joy might be full. This is my
commandment, that ye love one another, as I have
loved you. Greater love hath no man than this, that
a man lay down his life for his friends. Ye are my
friends, if ye do whatsoever I command you. Henceforth
I call you not servants; for the servant knoweth not
what his lord doeth: but I have called you friends;
for all things that I have heard of my Father I have
made known unto you. Ye have not chosen me, but I
have chosen you, and ordained you, that ye should go
and bring forth fruit, and that your fruit should
remain: that whatsoever ye shall ask of the Father
in my name, he may give it you. These things I
command you, that ye love one another. If the world
hate you, ye know that it hated me before it hated you.
If ye were of the world, the world would love his own:
but because ye are not of the world, but I have chosen
you out of the world, therefore the world hateth you.
Remember the word that I said unto you, The servant
is not greater than his lord. If they have persecuted
me, they will also persecute you; if they have kept my
saying, they will keep yours also. But all these things
will they do unto you for my name's sake, because they
know not him that sent me. If I had not come and
spoken unto them, they had not had sin: but now they
have no cloke for their sin. He that hateth me hateth
my Father also. If I had not done among them the
works which no man else did, they had not had sin:
but now have they both seen and hated both me and my
Father. But this cometh to pass, that the word might
be fulfilled that is written in their law, They hated
me without a cause. But when the Comforter is come,
whom I will send unto you from the Father, even the
Spirit of truth, which proceedeth from the Father,
he shall testify of me: and ye also shall bear witness,
because ye have been with me from the beginning.

O God, which by the mouth of thy servant Moses
didst command the earth to bring forth abundantly
the moving creature that hath life, and fowl that may
fly above the earth in the open firmament of heaven:
We humbly beseech thee to send thy blessing upon these
thy creatures, that they may be fruitful and multiply,
and bring forth abundantly their kind, that after the
manifold use of them by thy appointment in this life,
they may be preserved to the use of man, to thy glory:
who livest and reignest one God, world without end.
Amen

O Rede me for I am the vnnoyned.

[illegible]

[illegible]

[illegible]

[redacted]

O Read me, for I am of great antiquity,

but I thanke my God therefter, I haue
escaped Sodome, and in God is my de-
light, I speake it of no rage, but as I will
answere make, so their owne selues bee
not Judges, in their owne cause and mat-
ter, for then against ỳ dreadfull day, with
cleare heart I will it vndertake.

All this while mee thought I slept, but
the boye can pricke his beet.

Againe I take the plough in hande fol-
lowing mine honest labour,

Till night commeth on, and sunne go-
ing downe causeth me to cease.

In meane season, I tolde many thinges,
as I were of porte and hauour,

When I came home, all that night long,
I could not sleepe a wincke,

A booke therefore I tooke in hande, my
selfe some thing to ease,

Wherein I wrote of Landrye ryte, as my
heart dooth iudge and thinke.

Aboute three yeares past when I Piers
scripture might reade,

And render and reporte to my wyfe and
to my barnes,

It seemed then a goodly life, a houshold
then to keede and feede,

Both with broth and bacon, and breade

O Lord my soul is full of greate iniquity.

of the Bible,

To tell forth Christes trade, and truthe
of our christening,

Before we were called christen, & knew
of Christe nothing,

Then was I fit, then was I father,
then was I shepheard and all,

Then nothing suffled into my bidding,
neither in doure nor hall,

Then wyfe for my wil doune did counte me
their head, my childer their father,

their sustenaunce their fire, then all did o=
bay me in the feare of the Lord,

Then open for greade or hier, this pleas=
eth the Lord,

I dare reporte against the popish prier,
which clatter in the kirke,

And cannot abide nothing that good is,
which had despight in heart,

That wee to Christe did start, leauing
their cumbred riddles,

And cried as their Fathers did before,
out, out alas,

Therefore all the world followeth him,
and his,

Seeing vs of the lewde lee, breade into
heauen so violently,

Which they were sory for, but if they

they

they worked nothing,
Being occupied with other thinge, as
gentlemen and others,
For the fleshly fathers could boast upon
none of the promises,
For the Pharisies were learned therein, but onely the rascall sort,
That knew not the lawe, lived wicked
and cursed therefore (saith they) plaine,
Wee will have it otherwise, from these
poore knaves,
That are so wood, to take these parlous
pardy, that Christe should with shame to die,
For such a prophane beggerly blood.
But comfort yee yee plough men, Fi-
shers, Tylers, and cobblers.
Christe our king was a poore man, as
Zacharie before prophecied, and hee him
selfe saith, that Foxes have Dennes, & birdes
of heaven nests, and plaine sonne hath
not, whereto lodge his head. And hee
blessed the poore men, so they bee poore in
spirite, saieng that theirs is all readie
the kingdome of high Heauen, and wo
be unto the riche, for they haue their com-
forte in this world. Christe saith againe
in Marke, his words sowen in rich mens
hearts bringeth forth no fruite, for the de-

ceiptfulnes of riches, and the buſineſſe of this worlde cloggeth it and marketh it fruiteleſſe, this knewe our Popiſh pꝛel-laies full well, when they finde that gen-tleman, and buſie occupied marchauntes are ſober, diſcreete, and wiſe, they will not tayle, they will dꝺo no ſkathe.

But I will tell you a newe tale, goe to all yee riche of heapes,

With all your hozned pꝛellates,

Weepe and howle foꝛ the miſeries that ſhall come vpon you,

If there be no other thing to lay in your way,

This I am ſuꝛe yee cannot denay,

That yee haue lyued in delight & pleaſure, you haue fed at your hearts liking,

As againſt the day of ſlaughter,

Yee haue condempned & ſlaine the Juſt, and hee hath not reſiſted you.

Remember that terrible example of the riche man, and pooꝛe Lazarus. And I ſay againe to you pooꝛe caitiffes, there is an other woꝛld beſide this, and we can pati-ently abide the Lozds woꝛking, there is no ſeede can bꝛing great gaine but he be deed, this wee ſee playne in our yearely ſowing, beſide this we patiently abide viii.

moneths

O. Read me, for I am of great antiquity,
nomethes long, tho wee suffer at home
much hunger and wrong, our whete as
wee can gather, why should we not thank
Gods worshipping ken in saying as with
them: yea heare me deere brethren hoggs-
herds, sheepeheads, and all your sorte de-
spised, hath not God chosen the poore of
this world, to be riche in faith, and heires
of the kingdome, which he promised to all
them of whom he was loued, that how can
your bishops hate then thus poore, and be
the Apostles successors, for they discom-
fort the poore all with these & like words,
as they can fall against ye riche in wordes,
are they not the riche that exercise their
tiranny upon you, and they haile you to
their iudgmentseates, & nit same are they
that speake euill of that good name which
is named upon you. Paule calleth them
Idolators only because they gape so much
upon goods. And Christ him selfe saith, no
man can serue two maisters, both God &
riches. And againe, it is hard for a riche
man to enter into heauen, as a Camill to
goe through a needells eye, yet dooth the
priestes flatter them, & say that they onely
may haue Gods word, which is called his
kingdome, that they altogether may play

the part of cut my curre, that keepeth my Fother sake, which neither will eate any haie him selfe, nor suffer any cattell that breaketh loose, to eate any thing thereat: thus doo they all conspire against ỹ Lord, and yis Chriſte.

The bisboppes giueth bribes, to holde Chriſte downe.

And vp start ỹ knights of the sepulcar.

This sheweth that they haue the faith of Chriſte in vaine opinion,

Or els would they iudge Christes flocke a right, without regarde of person.

Alas, doo yee not see that Chriſte will not be kept in graue,

How longe doo you striue against the streame and spurne against the pricke,

What haue you woon this xxx. yeares, by putting to silence

The word of God, and the maintayners thereof.

It springeth and spreadeth by persecution, like the Palme tree, that cannot bee ouercomne with burden, all though you treade it vnder your feete, and iudge it vnworthely, at length it shall beate downe you and condempne you, both great and small to endles dampnation, & lay vpon

your

your necke al the innocent blood, that hath ben spilt since Stephen the first Martyr, to this day, through your default, & all other that shall follow after to the worlds end. Moyses, by the mouth of God commaunded thus, that we take heede least ỹ we loose our soule, forgetting the woonderous worcks that he hath wrought in the daies heretofore, but ỹ we shall publish the forth still, to our children & posteritie for ever. Againe he saith, the wordes ỹ I doo cõmaunde this day, shalbe vpon thy heart, thou shalt reherse them vnto thy children, and speake of them when thou sittest in thy house, when thou walkest by ỹ way, when thou goest to sleepe, when thou risest again then shalt thou binde them as a signe about thy hand, and they shalbe a remembrance betwixt thine eies, thou shalt write them vpon the poastes of thy house, and in thy gates, that thy GOD bee at no time forgotten, for all they which counteth it not good to knowe God, be they preests, be they princes, God giueth them vp into a reprobate minde, to doo ỹ things that are not comly, filled with all vnrighteousnes, fornication, craft, couetousnes, &c. But our preests are wiser than Moyses,

More Deutro. Chapt.

Note Philip. Eun.

then Christe, or his Apostles, for they were glad when by any maner of meanes, ỳ gospell was published, were it by contention or other wayes: saith Paule, Philip. and where as Johñ was carnall, marke, and saith, we have found a man casting out diuells in thy name, but wee have forbidden him because he followeth not vs, and of ỳ gros hed perchance forbid vs to name Christ in his worde, Christe him selfe answereth plaine: forbid him not, for no man ỳ worketh any thing in my name, can straight speake euill of me: but our pyelats cleane contrarie, to hinder Gods woord will not sticke to die, because it vttereth their hypocrisie, and destroyeth their papistrie, & the Antichristian Idolatry; Heare yee therefore, O yee Princes, and vnderstand yee ỳ iudge the earth, heare I saie & feare, for you being officers of his kingdome, haue not executed true iudgement now of late, you haue not kept the law of righteousnes, nor called after ỳ will of God: horrible, & that right soone therefore, shall he appeere vnto you, for an hard iudgement shall they haue that beare rule. Mercie is graunted vnto the poore, but they that be in auctoritie, shalbe sore punished, wherefore set

your